finish the recital with the rising of the sun.[4]

IF NOT, HE SHOULD COVER HIMSELF WITH WATER AND RECITE. But in this case his heart sees the sexual organs? — R. Eleazar said? — or as some also say, R. Aha b. Abba b. Aha said in the name of our teacher:[5] They meant this to apply to turbid water which is like solid earth, in order that his heart should not see his sexual organ.

Our Rabbis taught: If the water is clear, he may sit in it up to his neck and say the Shema'; some say, he should stir it up with his foot. On the ruling of the first Tanna, his heart sees his nakedness? — He held that if his heart sees the sexual organ it is permitted. But his heel sees his nakedness?[6] — He held that if his heel sees his nakedness it is permitted. It has been stated: If his heel sees his nakedness it is permitted [to read the Shema']; if it touches, Abaye says it is forbidden and Raba says it is permitted. This is the way in which R. Zebid taught this passage. R. Hinnena the son of R. Ika thus: If it touches, all agree that it is forbidden. If it sees, Abaye says it is forbidden and Raba says it is permitted; the Torah was not given to the ministering angels.[7] The law is that if it touches it is forbidden, but if it sees it is permitted.

Raba said: If one sees excrement through a glass,[8] he may recite the Shema' in face of it; if he sees nakedness through a glass, he must not recite the Shema' in face of it. 'If he sees excrement through a glass he may recite the Shema' in face of it', because [the permission or otherwise] in the case of excrement depends on whether it is covered.[9] 'If he sees nakedness through a glass it is forbidden to recite in face of it', because the All-Merciful said, that He see no unseemly thing in thee,[10] and here it is seen.

Abaye said: A little excrement may be neutralized with spittle; to which Raba added: It must be thick spittle. Raba said: If the excrement is in a hole, he may put his shoe over it and recite the Shema'. Mar the son of Rabina inquired: What is the rule if there is some dung sticking to his shoe? — This was left unanswered.

Rab Judah said: It is forbidden to recite the Shema' in face of a naked heathen. Why do you say a heathen? The same applies even to an Israelite! — In the case of an Israelite there is no question to him that it is forbidden, but this had to be stated in the case of a heathen. For you might have thought that since Scripture says of them, Whose flesh is as the flesh of asses and whose issue is as the issue of horses,[11] therefore he is just like a mere ass. Hence we are told that their flesh also is called 'nakedness', as it says. And they saw not their father's nakedness.[12]

HE SHOULD NOT COVER HIMSELF EITHER WITH FOUL WATER OR WITH WATER IN WHICH SOMETHING HAS BEEN STEEPED UNTIL HE POURS WATER INTO IT. How much water must he go on pouring?[13] — What it means is this: He must not cover himself with foul water or with water used for steeping at all, nor [may he recite in face of] urine until he pours water into it.

Our Rabbis taught: How much water must he pour into it? A few drops [are enough]. R. Zakkai says: A rebi'ith.[14] R. Nahman said: Where they differ is when the water is poured in last, but if the water was there first, a few drops are sufficient.[15] R. Joseph, however, said: Where they differ is if the water was there first; but if the water was poured in afterwards both agree that there must be a rebi'ith?. R. Joseph once said to his attendant: Bring me a rebi'ith of water, as prescribed by R. Zakkai.

Our Rabbis taught: It is forbidden to recite the Shema' in face of a chamber pot for excrement or urine even if there is nothing in it, or in face of urine itself [if it is in another vessel] until he pours water into it. How much must he pour? A few drops. R. Zakkai says: A Rebi'ith, whether it is in front of the bed or behind the bed.[16] R. Simeon b. Gamaliel says: If it is behind the bed, he may recite the